

*Islamic Rulings on
Medical Issues
“Doctor’s Guide”*

By

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*In the name
of Allah
the merciful the
compassionate*





DEDICATION

I dedicate this guide for all the doctors and healthcare practitioners whose desire is to please Allah and follow His command and be guided wisely.





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Introduction

In the Name of Allah, the most Merciful, the most Compassionate.

Praise be to Allah, the Lord of the universe. May Allah's Peace and Blessings be upon his Messenger, upon his Messenger's family, upon his Messenger's Companions and all those who followed them in the true path until the Day of Judgment.

To proceed:

This is a brief guide for physicians and health practitioners which I have compiled regarding Islamic rulings, concerning the practice of health care practitioners. I have did the following in this guideline:

1. I have collected the fatawas (Islamic jurisprudence rulings) that are needed by physicians

and health practitioners for his/her dealings with the patients or dealings with the environments they work in.

2. I have categorized it based on different medical departments so it can be accessed easily by the individuals who are looking for specific rulings, as well as some overlaps with the rulings on purification, prayer, fasting while ill, and general rulings (Fatawas). Also included are categories for training, education and medicine
3. I made sure most of the rulings are in the form of verdicts (Fatawas from questions and answers). I have also made sure the rulings were taken from the senior scholars or from the committees of researchers whose references are used in giving fatawa.
4. I have summarized some of the rulings

and combined others to make them more comprehensive by excluding unrelated information.

5. In case of more than one ruling to a specific question, I selected the ruling closest to the present situation.
6. I have included all the sources for every ruling as a references, so it would be easy if a need arise to go back to the original source .
7. I have included the rulings in both Arabic and English so that everyone could benefit from it. As for the physicians and health practitioners, they can convey the rulings in other language if needed at their work environments.

I ask Allah, the Almighty, by His Grace and His Bounty that He blesses this effort and also bless all those who benefit from it. He is the only one who is close and listens to supplications.



Pediatric

Q1: Is wudoo invalidated in case of a woman touching her child's private parts?

A: If a woman washes her child, boy or a girl, and touches the child's private part, she does not have to do wudoo', rather she only has to wash her hands, because touching the private part without desire does not necessitate wudoo'. It is known that when a woman washes her children, desire does not even enter her mind, so if she washes her child, she only needs to wash her hands to get rid of any najaasah (impurity) that has got onto them, and she does not have to do wudoo'.

Majmoo'Fataawa Ibn 'Uthaymeen (11/203). Islam Q&A (82517)

Q2: Does touching of private parts for the child by doctor invalidate wudoo?

A: Yes, the child is like an adult in this manner: (touching the private parts without any barrier in between invalidates wudoo).

Fataawa al-Lajnah al-Daa'imah (5/265)

Q3: When does the urine of an infant become najis (impure)?. Is there any difference between boys and girls?.

A: Human urine is impure and must be cleaned off, whether it belongs to a child or an adult, male or female. However, in the case of a baby boy who has not yet eating food, sprinkling water is sufficient to purify it.

Al-Tirmidhi and Ibn Maajah narrated from 'Ali ibn Abi Taalib (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said concerning

the urine of an infant boy: “the urine of a baby boy should be sprinkled over but the urine of a baby girl should be washed”. Qataadah said: This applies only to the time when they are not eating solid food and only taking milk , if they are eating food then it must be washed in both cases. Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

This hadeeth indicates that there is a difference between the urine of boys and girls. In the case of boys’ urine it is sufficient to sprinkle over it, but the urine of a girl must be washed.

(However, some scholars mentioned that “formula milk” may be considered as food, this means that it is better to wash the urine of a baby boy who is feeding on formula milk).

Sprinkling means: Disseminating lightly water over the urine without rubbing or squeezing, until it covers the entire area.

Q4: Is child vomit impure (najis)?

A: Yes, vomit is impure (najis) according to the opinion of the majority of scholars for both children and adults. This necessitates the clothes to be washed thoroughly to remove the impurity.

Islam Q&A (42929)

Q5: What is the ruling of a vomit from a suckling baby?

A: The vomit (the suckled milk) will be considered impure if it changed its colour or smell. However, if it did not change its colour or smell (like freshly suckled milk) then it will be considered as pure (not najis).

Islam Q&A (22175)

Q6: What is the best consolation for those whose child had died?

A: Firstly:

You should note that patience in the accep-

tance of the divine will and decree is one of the qualities of the righteous, and acceptance of Allaah's decree is one of the characteristics of those who are close to Him. The best way in which a person can respond to calamity is to say, "Al-hamdu Lillaah, innaa Lillaahi wa innaa ilayhi raaji'oon (Praise be to Allaah, verily to Allah we belong and unto Him is our return)."

The best that can be said is what was narrated from Abu Moosa al-Ash'ari (may Allaah be pleased with him), that the Messenger of Allaah (peace and blessings of Allaah be upon him) said:

"When the child of a person dies, Allaah says to His angels: 'You have taken the soul of the child of my slave?'

They say: 'Yes.'

He says: 'You have taken the apple of his eye?'

They say: ‘Yes.’

He says: ‘What did my slave say?’

They say: ‘He praised you and said innaa Lillaahi wa innaa ilayhi raaji’oon.’

And Allaah says: ‘Build for My slave a house in Paradise, and call it the house of praise.’”

Narrated by al-Tirmidhi , classed as hasan by al-Albaani in Saheeh al-Tirmidhi.

Al-Nawawi (may Allaah have mercy on him) said:

The death of one of one’s children is a screen against the Fire, and the same applies to miscarriage, and only Allaah knows best.

It was narrated from Mu’aadh ibn Jabal that the Prophet (peace and blessings of Allaah be upon him) said:

“By the One in whose hand is my soul, the miscarried foetus will drag his mother by his

umbilical cord to Paradise, if she (was patient and) sought reward (for her loss).” Narrated by Ibn Maajah, classed as saheeh by al-Albaani in Saheeh Ibn Maajah.

Q7: In the absence of a father, can the mother be considered as a guardian for her child, so that she can give consent for her child’s medical treatment?

A: It is better if father’s consent is taken beforehand. However, if it is not possible due to father’s absence or his refraining from giving consent then there is no problem in taking consent from the mother. This is because a mother is sympathetic towards her child and is keen for his/her benefit.

**Obstetric &
Gynecology**

Q1: At what time should the blood that follows after an abortion be considered as nifaas?

A: If the embryo has complete human features or some human features such as a hand or foot, etc, or there are features but they are indistinct, or the midwives or other attendants testify that it was the beginning of a human being. In this case the rulings on nifaas are to be followed (which usually happens from the eighty-first to the one hundred and twentieth day). Before that The woman should continue to fast and pray as if she had not had an abortion, but she is required to do wudoo' for each prayer. She is thus considered same as in the case of a woman suffering from

istihaadah (non-menstrual vaginal bleeding).

Fataawa al-Lajnah al-Daa'imah (21/434-438), Islam Q&A (12475)

Q2: What is the ruling on blood discharge which a pregnant woman has it two or three days before giving birth?

A: The blood that is seen two or three days before the birth , accompanied by other signs of impending labour, such as contractions and so on is nifaas. So the lady who has this should stop praying and fasting.

Fataawa al-Lajnah al-Daa'imah, Islam Q&A (6944-119482)

Q3: What is the ruling on vaginal discharge?

A: The discussion on such discharge focuses on two issues:

1– Is it taahir (pure) or najis (impure)?

Vaginal discharge is pure and this is the view of some of the scholars. This view has been favoured by Shaykh Ibn 'Uthaymeen,

Based on this, the woman does not have to wash her underwear or change them if they are stained by these discharges.

2 – Is wudoo' invalidated as a result of these discharges or not?

These discharges invalidate wudoo' and this is the view of most of the scholars.

Shaykh Ibn Baaz (may Allaah have mercy on him) said:

If the wetness described happens continually or most of the time, then every woman who experiences this must do wudoo' for every prayer when the time begins. This is similar to the case of a woman who suffers from istihaadah (ongoing non-menstrual vaginal bleeding) or one who suffers from urinary incontinence.

But if this wetness only happens sometimes, and is not continuous, then it comes under the

same rulings as urine – when it happens it invalidates purity, even during the prayer.

Islam Q&A (50404)

Q4: When does a woman in labour (for childbirth) stop performing the Salah?

A: When labour is associated with blood discharge, then she should stop praying, but if there is no blood then she should continue to pray.

Fatwa Center- Fatwa No (43242)

Q5: Should we do the funeral prayer on the fetus if aborted?

A: If the pregnancy is aborted in the fourth stage (i.e., after the soul has been breathed into the foetus) which is after the beginning of the fifth month or after one hundred and twenty days of pregnancy have passed, then the foetus should be washed, shrouded and the funeral prayer

offered for him; he should also be given a name and the ‘aqeeqah offered for him.

Fataawa al-Lajnah al-Daa’imah (21/434-438)

Q6: How should one deal with a miscarriage (gestational age less than 4 months)?

A: if the soul has not been breathed into him (at 4 month of pregnancy), then he should not be washed and the funeral prayer should not be offered for him .However, it is preferable to bury the fetus.

Islam Q&A (13985)

Q7: What is the ruling of blood discharge during pregnancy?

A: If a pregnant woman experiences persistent bleeding that comes at the time of the month when she usually menstruates and it resembles menstrual blood, then it is most likely to be menstruation and she should stop praying,

fasting etc . But in most cases, the bleeding that pregnant women experience, changes and does not remain the same all the time, also if it comes later or earlier than her usual menstrual cycle, then according to all scholars this does not count as anything and no attention should be paid to it. Rather her fast is valid and her prayer is also valid.

Shaykh Ibn 'Uthaymeen fatwa
Islam Q&A (23400- 128804)

Q8: what is the Ruling on aborting a pregnancy?

A: The Council of Senior Scholars issued the following statement:

- 1 – It is not permissible to abort a pregnancy at any stage unless there is a legitimate reason, and within very precise limits.
- 2 – If the pregnancy is in the first stage, which is

a period of forty days, and aborting it serves a legitimate purpose or will ward off harm, then it is permissible to abort it. But aborting it at this stage fearing the difficulty of raising children or of being unable to bear the costs of maintaining and educating them, or for fear for their future or because the couple feel that they have enough children, then this is not permissible.

- 3 – It is not permissible to abort a pregnancy when it is an ‘alaqah (clot) or mudghah (chewed lump of flesh) (which are the second and third periods of forty days each) until a trustworthy medical committee has decided that continuing the pregnancy poses a threat to the mother’s wellbeing, in that there is the fear that she will die if the pregnancy continues. It is permissible to abort it once all

means of warding off that danger have been exhausted.

- 4 – After the third stage, and after four months have passed, it is not permissible to abort the pregnancy unless a group of trustworthy medical specialists decide that keeping the foetus in his mother's womb will cause her death, and that should only be done after all means of keeping the foetus alive have been exhausted. A concession is made allowing abortion in this case so as to ward off the greater of two evils and to serve the greater of two interests.

Islam Q&A (42321)

Q9: is it permissible to masturbate for the purpose of medical testing?

A: Yes, that is permissible. There is nothing wrong with that so long as there is a need for

it. (But this will obligate ghusl and if it is done during the morning time, it will break the fast).

Islam Q&A (27112)

Q10: What is the shar'i ruling on using the birth control pill and the coil?

A: A woman should not use birth control pills and the coil unless the following two conditions are met:

- (1) She should have a reason for that such as being sick and unable to bear a pregnancy every year, or being physically weak, or having other reasons why getting pregnant every year would be harmful for her.
- (2) Her husband should give his permission, because the husband has the right to have children. This must also be done in consultation with a doctor, who will advise if taking these pills will be harmful to her or not.

Islam Q&A (21169)

Q11: What is the ruling in using medications to encourage the pregnancy or to encourage the twin pregnancy?

A: It is permissible for a woman to take medications to encourage her pregnancy if there is no harm from it.

Shaykh Ibn 'Uthaymeen fatwa, Islam Q&A

Q12: What is the ruling in in-vitro fertilization (IVF)?

A: It has been quoted from the scholars of the Standing Committee – That this procedure may be permissible if subject to certain conditions which include the following:

- 1 - That there be a real need for that. A delay of one or two years in having children is not an excuse for the couple to pursue this or similar methods. Rather they should be patient, for Allah may grant them a way out soon without them doing anything that is haraam.

- 2 - The woman should not uncover her 'awrah before men when there are female staffs available.
- 3 - It is not permissible for the husband to masturbate; rather he may be intimate with his wife without penetration, and produce semen in this manner.
- 4 - The woman's eggs and man's sperm should not be kept in a freezer for later use, or another appointment, and there should not be any delay in placing them in the woman's uterus. Rather it should be done immediately without any delay, lest they be mixed with others or be used for other people.
- 5 - The sperm must come from the husband and the egg from the wife, and be implanted in the wife's uterus. Anything else is not permissible at all.

6 – There should be complete trust in the doctors who are doing this procedure.

Islam Q&A (98604)

Q13: What is the ruling in freezing the fertilized eggs to be used later?

A: The Islamic Fiqh Council belonging to the Organization of the Islamic Conference has issued a statement on this matter :

- 1- When keeping unfertilized eggs for a later procedure, it must be limited to the required number for implantation each time, to avoid an excess of fertilized eggs.
- 2- In case there are any extra fertilized eggs -for any reason- then they should be left without medical care until they die naturally.
- 3- It is haraam to use fertilized eggs in another woman, and sufficient precautions must be

taken to prevent using fertilized eggs for an illegitimate pregnancy.

Majallat Majma' al-Fiqh al-Islami (issue no. 7, vol. 3, p. 563)
Islam Q&A (117933)

Q14: What is the ruling in male doctors assisting women in childbirth?

A: The original ruling is that it is Haram (prohibited) for a woman to expose her `Awrah to any non-Mahram (But not in front of a spouse or an unmarriageable relative). Thus, if the medical treatment can be done by a female doctor, then it is not permissible for a woman to go to a male doctor to examine her physically, or to help her deliver her baby, or to perform surgery on her. Conversely, if there is no skilled female doctor that can examine a woman and treat her illness, then in this case there is “Rukhsah” for her to receive medical treatment with a trustworthy

Muslim male doctor who is permitted to look at any parts of her `Awrah as necessity requires as in the case of helping her to deliver her baby provided that no Khulwah (being alone with a member of the opposite sex) is involved. The foregoing is based on the principle that allows one to do the lesser of two conflicting harms; namely, the harm that may result from delivering the baby without the help of a skilled doctor compared to the harm of a non-Mahram male doctor looking at the `Awrah of a female patient.

Fataawa al-Lajnah al-Daa'imah (p 234)

Q15: Whose opinion will be applicable if there is a difference of views between the wife and her husband in matters of termination of pregnancy, cesarean section or abortion for medical reasons?

A: If a reliable, specialist and competent

medical doctor makes a decision that termination of pregnancy, abortion, or a caesarean section is necessary, and there is a difference in opinion between the woman and her husband, then the statement of the woman will be accepted regarding consent, provided she is an adult and sane. Her opinion will be upheld and is not conditional with the consent of her husband or her guardian. This is because the matter is concerned with her and no one else other than her own self knows her condition best.

Fataawa al-Lajnah al-Daa'imah (decision 173)





Surgery

Q1: Where should amputated limbs be buried?

A: This matter is open, because amputated limbs do not come under the same ruling as the whole person. There is no reason why they should not be put with the garbage, but burying them in the ground out of respect towards them is preferable. But the matter is open, praise be to Allaah, as we said, they do not have to be washed (ghusl) and buried unless it is a foetus of more than four months' gestation. But if it was merely flesh into which the soul had not yet been breathed, or it was an amputated finger or something similar, then the matter is open. But burying it in the ground is good and is preferable.

Majmoo' Fataawa: ibn Baaz (vol. 9, p. 436), Islam Q&A (10100)

Q2: Is Wudoo' invalidated by touching blood and impure things?

A: Wudoo is not invalidated by touching blood, urine or other impure substances. However, it requires washing the affected part.

Majmoo' Fataawa Ibn Baaz (6/20), Islam Q&A (12801)

Q3: What is the ruling of the examination of the private parts and does this procedure break the wudoo? (Does touching the private part of the body invalidate wudoo)?

A: Examination of the private parts is permissible if needed. However, the wudoo of the patient will break if there is any impure material including blood that comes out from the front or the back passage. The wudoo of the examiner will be invalidated if examination is carried out with desire or without gloves.

Islam Q&A (99468)

Q4: How should a person who has a wound, plaster, cast or burn do wudoo' and ghusl?

A: If there is a wound or burn in any part of the body, then this wound is either uncovered or it is covered with a dressing or bandage or cast.

If it is covered with a dressing or bandage, then he should wash the healthy parts of the body, then he should wet his hand with water and wipe over the dressing or the cast. If he does this then he does not need to do tayammum.

But if the wound is uncovered, then it must be washed with water if possible, but if washing it will harm it, and he can wipe it then he should wipe it. If that is not possible, then the wound should be left without washing or wiping, then when the person has finished doing wudoo', he should do tayammum.

Q5: How should a surgeon pray when the times for prayer are close together in the winter?

A: It is obligatory to offer the prayers on time as enjoined by Allah , (may He be exalted), and it is not permissible to delay them except in the case of an excuse that make it permissible to put prayers together.

With regard to combining Zuhr and ‘Asr, and Maghrib and ‘Isha’, at the time of the earlier or later prayer, that is permissible in the case of excuses that have been defined by the scholars, one of which is to alleviate hardship and difficulty. If the doctor (surgeon) is afraid that surgery will take a long time and when he has finished, the time for ‘Isha’ prayer, for example, will have ended, then he may combine Maghrib and ‘Isha’ together at the time of the earlier prayer, and of-

fer them at the time of Maghrib. If he is going to start surgery before the time for Maghrib begins, and he will finish before the end of the time for 'Isha', then he may delay Maghrib and combine it with 'Isha' at the time of the later prayer, after he has finished doing surgery. The same applies with regard to Zuhr and 'Asr.

Whenever there is difficulty and hardship, it is permissible to combine Zuhr and 'Asr, and Maghrib and 'Isha'. With regard to Fajr, it cannot be combine with anything else before or after.

Prayer is extremely important, and is a serious matter. It is the first thing for which the individual will be brought to account, so it is essential to pay attention to it and offer prayer regularly and on time.

Q6: When is it permissible to do a sex-change operation from male to female or vice versa?

A: The surgery that is permissible in such cases is if a person was originally created male or female, but his genital organs are hidden, In that case it is permissible to do surgery in order to make those organs appear, and to give him or her medicine or hormones to strengthen the characteristics with which Allah originally created him or her.

But in case of one who was created with both female and male genitalia - this is what is called ambiguous intersex -, it is permissible to proceed with the sex determination based on physical finding and medical investigation.

Islam Q&A (138451)

Fatwa Center- fatwa (67793)

Q7: Is it permissible to perform surgery for the patient without his consent?

A: No, it is not permissible to perform surgery except with the consent of the patient who is mature mentally and physically (man or woman). In the case of the patient not being mature mentally and physically the consent has to be taken from the guardian.

The scholars of the Standing Committee (119/1404 h)

Q8: If a patient gives consent for a particular surgery or removal of a tissue, but at the time of surgery the doctors determine the illness is on a different part of the body or the tissue that needs removal is bigger than what was given consent for. In this case does the doctor get a new consent from the patient after anesthesia or the doctor can continue to perform what is best for the patient?

A: The correct opinion is that the surgeon may continue to perform what is best for the patient without obtaining a new consent. This is to avoid inconvenience to both the patient and the doctor. In addition, the patient had already given a general consent. It is preferable for one or more specialist doctors to be witness to the new finding. This will protect the doctor's decision to proceed and also will not infringe the rights of the patient.

Ruling of medical authorization . Shaykh Hani Aljubair. Saaid .net





Plastic surgery

Q1: What is Ruling on cosmetic surgery?

A: Cosmetic surgery may be divided into two categories:

1- Essential surgery:

These are operations that are done to remove faults, such as those that result from sickness, traffic accidents, burns, etc. or to remove congenital defects with which a person was born, such as to remove an extra digit or separate fused digits, etc.

This kind of operation is permissible. There is evidence in the Sunnah to indicate that they are permissible and that the one who does them does not intend to change the creation of Allaah.

2- The second type of cosmetic surgery is that which is done for the purpose of beautification.

These are operations that are done to improve the appearance in the eye of the beholder, such as making the nose look more beautiful by making it smaller, or making the breasts look more beautiful by making them smaller or larger, or facelifts, and so on.

This kind of surgery is not for any necessary reason, rather the purpose is to change the creation of Allaah and tinker with it according to people's whims and desires. So this is haraam and it is not permissible to do it, because it is changing the creation of Allaah.

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allaah have mercy on him) was asked: What is the ruling on learning the science of beautification?

He replied:

With regard to the medical student who learns about cosmetic surgery during the course of his studies, there is nothing wrong with him learning that, but he should not do that in haraam cases, rather he should advise those who ask for that to avoid it because it is haraam. Perhaps if this advice comes from the lips of a doctor it will have more effect on a person.

Fataawa Islamiyyah (4/412), Islam Q&A (47694)

Q2: Is it permissible to have a hair transplant? Please note that I am bald. Or is it haraam like hair extensions, or not?

A: Hair transplant refers to moving the hair follicles from one area of a person's head to another. The ruling on that is that it is permissible, because it is aimed at correcting a fault, not at changing the creation of Allaah.

Islam Q&A (47664)

Q3: What is Ruling on wearing a wig for a woman who is bald?

A: it is permissible to wear a wig in order to cover a defect in the case of a woman who is bald.

Shaykh Ibn'Uthaymeen fatwa. Islam Q&A (141074)

Q4: What is Ruling on having pubic hair removed with a laser by a female doctor?

A: there is nothing wrong with removing hair other than awrah area with a laser (The woman's 'awrah with regard to other women is the area between the navel and the knee), as long as that will not cause any harm.

Islam Q&A (95891)

Q5: Is it permissible for a Muslim man to remove body hair with a laser?

A: We see that impermissible, because of removing of hair for men in permanent manner

is just as imitating women's, and Islam forbids men to imitate women.

Fatwa center – Fatwa No (10441)

Q6: Is it permissible to have the teeth whitened by a dentist?

A: there is nothing wrong with going to the dentist to have the teeth whitened and to remove the yellowish color from them.

Islam Q&A (143647)

Q7: What is the ruling in using a machine in order to help the men for better erection?

A: It is permissible.

Fatwa center – Fatwa No (188027)





Organ transplant



Q1: What is the ruling on organ donation?

A: the (scholarly) view is that it is permissible, as long as the donation will not lead to harm or death of the donor.

Quoted from Resolutions of the Islamic Fiqh Council.
Islam Q&A (107690)

Q2: What is the ruling on donating organs from a dead person for transplant purposes?

A: It is permissible to transplant an organ from a dead person to a living person whose life or basic essential functions depend on that organ, subject to the condition that permission be given by the deceased before his death, or by his heirs after his death, or by the authorities in charge

of the Muslims if the identity of the deceased is unknown or he has no heirs.

The Islamic Fiqh Council which convened in the fourth conference in Jeddah in the Kingdom of Saudi Arabia from 18-23 Safar 1408 AH/6-11 February 1988

Islam Q&A (107690)

Q3: Can one buy an organ for transplantation?

A: About the benefits of spending money in order to obtain the required organ where necessary or offering compensation or honouring the donor, this is subject to ijtihaad and further discussion.

The Islamic Fiqh Council which convened in the fourth conference in Jeddah in the Kingdom of Saudi Arabia from 18-23 Safar 1408 AH/6-11 February 1988

Islam Q&A (107690)

Q4: Is it permissible for the guardian of a minor (child or a mentally incapable person) to donate their organs while they are still alive?

A: it is not permissible.

Fataawa al-Lajnah al-Daa'imah (2/518)

Q5: Is it permissible for a human-being to sell his or somebody else's body organ?

A: it is not permissible to subject human organs to sale under any circumstances.

The Islamic Fiqh Council, Islam Q&A (107690)

Q6: What is the Ruling on transplanting reproductive organs: the testicles, ovaries, and uterus?

A: The Transplanting reproductive glands is not permitted according to Islamic sharee'ah, Because the testicles and ovaries continue to carry and produce the genetic characteristics (DNA) of the original donor even after being

transplanted into a new body, the transplanting of reproductive glands is not permitted according to Islamic sharee'ah.

But, transplanting parts of the reproductive system which do not transmit DNA (with the exception of the private parts themselves) for eg “uterus” is permissible in cases of legitimate necessity as long as the relevant rulings and regulations of sharee'ah are adhered to.

The Islamic Fiqh Council Fatwa. Islam Q&A (2141)



**Intensive
care**

Q1: When patient regains consciousness, should he make up his prayers?

A: If he lost his Consciousness three days or less, then he should make up his prayers – by analogy with one who sleeps. If it is more than that then he does not have to make up his prayers – by analogy with one who is insane .

Shaykh Ibn Baaz Fatwa. Islam Q&A (10229)

Q2: After undergoing surgery, a patient remains under anesthesia until they regain consciousness, then they suffer from pain for a few hours. Can they perform Salah (Prayer) before the due time and prior to undergoing the surgery or should they delay the Salah

until they are able to perform it consciously, even if this will be delayed for a day or more?

A: The doctor should estimate the matter first. If it is possible for him to delay the surgery until the time of Salah comes, as in the case of Zhuhr Salah, then the patient can perform both Zhuhr and `Asr Salaha at the time of Zhuhr. The same can be done at nighttime, and so the patient can perform both Maghrib and `Isha' Salaha after sunset and before starting the surgery. the patient is excused if there is a necessity to start the surgery before Salah becomes due. When the patient recovers consciousness, they should make up for the Salaha they have missed even if this is after a day or two, and there is no blame on them, all praise be to Allah. Their case is like that of a sleeping person who, when they wake up and become conscious and attentive, should make up

for the Salahs they have missed in proper order: Zhuhr Salah, followed by `Asr Salah, and so on, until they make up for all what they have missed, Losing consciousness due to illness or undergoing treatment has the same ruling as sleeping if it does not take a long time. If it extends to more than three days, then a person is exempted from making up for missed Salahs.

Fatwa shaykh Ibn baz (12/251-252)

Q3: How can a bedridden patient purify himself, in order to pray, and how can he pray?

Firstly: with regard to purification, the Muslim must purify himself with water; if he is unable to use it because he is sick or for some other reason; he may do tayammum with clean earth. If he is unable to do that then the requirement to purify himself is waived and he should pray as he is. Allaah says (interpretation of the meaning):

“So keep your duty to Allaah and fear Him as much as you can”

“and Allah has not laid upon you in religion any hardship”

Secondly: If any patient prayed without wudoo’ or tayammum, and without facing the qiblah, and without wearing the khimaar because he/she was unable to do that, and because there was no one to help he/she do wudoo’ or tayammum or to make his/her face the qiblah, then his/her prayer is valid and you do not have to repeat it.

If it is possible for a bedridden patient to do tayammum or wudoo’ with the help of another person, but he/she failed to ask for help, then he/she has fallen short in seeking to purify him/herself, which is a condition of the prayer being valid, and he/she has to repeat the prayers that

he/she has offered when he/she was not pure and did not face the qiblah.

The Standing Committee for Issuing Fatwas. Islam Q&A (87760)

Q4: Is it permissible to sign on: not to use resuscitation equipment (DNR)? And should we take patient family permission?

A: Signing a “Do Not Resuscitate (DNR)” order is not permissible except in certain cases which have been defined by the scholars. They are as follows:

1. If the sick person has been taken to hospital and is dead.
2. If the patient’s condition is not fit for resuscitation according to the opinion of three trustworthy specialist doctors.
3. If the patient’s sickness is chronic and untreatable, and death is inevitable according to the testimony of three trustworthy specialist doctors.

4. If the patient is incapacitated, or is a persistent vegetative state and chronically ill, or in the case of cancer in its advanced stages, or chronic heart and lung disease, with repeated stoppages of the heart and lungs, and three trustworthy specialist doctors have determined that.
5. If there is any indication in the patient of brain injury that cannot be treated according to the reports of three trustworthy specialist doctors.
6. If reviving the heart and lungs is of no benefit and not appropriate because of a certain situation according to the opinion of three trustworthy specialist doctors.
 - No attention should be paid to the opinions of the patient's next of kin concerning the use of resuscitation equipment or otherwise, because this is not their specialty.

- Rushing to make such a decision out of compassion on the part of the parents, or one of them, or because the doctor wants to make the equipment available to another patient, should be avoided. Hence it is essential that there be agreement between three doctors that there is one of the reasons that make it permissible to switch off the patient's life support.

Fataawa al-Lajnah al-Daa'imah (25/80), Islam Q&A(115104)

Q5: When is a person considered to have died?

A : From a shareeah point of view, a person is considered to have died, and all the rulings that apply to death come into effect at that point, when one of the following signs appear:

1. When his heart and breathing stop completely and the doctors rule that this cannot be reversed.

2. When all his brain functions cease completely and specialist, experienced doctors determine that this is irreversible and necrosis has begun to occur in the brain.

- In this case it is justified to remove life support from the patient, even if some of these organs, such as the heart, are still working mechanically due to the action of the equipment. But he cannot be ruled dead according to sharee'ah until his breathing and heart stop completely, after the machine is removed.

Islamic Fiqh Council. Islam Q&A (129041)

Q6: What is the ruling of what is called «Mercy killing» for the one with serious disease or severe disabilities or newborn with severe congenital anomalies?

A: As for withholding treatment, on which life depends on the basis of reducing the suffering

of the patient and putting an end to his pain and suffering, it is not permissible and this comes under the heading of haraam killing. Therefore, the basic things for the life should be kept.

Islam Q&A (129041)

Q7: what is requested for people attending a dying patient?

A: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Exhort your dying ones to say *Laa ilaaha ill-Allaah.*” Exhorting means teaching and explaining. What is meant by exhorting the dying person to say «*Laa ilaaha ill-Allaah*» is that there should be someone with him, who can remind him to say «*Laa ilaaha ill-Allaah*»,

It is mustahabb to exhort the dying person to utter the *Kalimah* or word of faith in this situa-

tion, so that his life will end with that and it will be the last words that he utters.

Also the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “If a person’s last words are *Laa ilaaha ill-Allaah*, Paradise will be guaranteed for him.”

The dying person should not be bothered with repeated requests to say it, if he has said it and does not say anything after that.

Islam Q&A (36826)



 **Ruling in Medical
treatment** 

Q1: What is the ruling on giving medications?

A:

(1) Rulings governing the giving of medication differ according to the circumstances and people involved:

- It is obligatory in cases where not giving medication could cause death, disability or the loss of a limb, or where the sickness is bound to spread if not treated, as in contagious diseases.
- It is encouraged in cases where not giving medication may weaken a person physically, and it is not as bad as the cases mentioned above.

- It is allowed in cases which are not covered in the two preceding categories.
- It is discouraged in cases where the treatment could lead to complications that are worse than the original complaint.

(2) Treatment of cases where there is no hope of recovery:

- (a) The Muslim believes that disease and cure are matters that are under the control of Allaah, may He be glorified. Treatment and medication are ways of utilizing the laws of cause and effect that Allaah has incorporated into the running of the universe. It is not permitted to despair of the mercy of Allaah – there should always be the hope of healing by the permission of Allaah. The doctors and families should try to raise the morale

of those who are sick and continue their efforts to relieve the mental and physical suffering of the patient regardless of whether a cure is expected or not.

- (b) A situation may be deemed hopeless in accordance with the doctors' opinions, the state of medical science in any given time or place, and the circumstances of the patient himself.

Majma' al-Fiqh al-Islami (p. 147), Islam Q&A (2148)

Q2: What is the ruling on seeking the patient's permission?

A:

- (a) The patient's permission depends on whether he is qualified to give it (i.e., he should be of sound mind, mature and responsible), If this is not the case, then the permission of his guardian should be sought, within the limits

set by sharee'ah which requires a guardian to take care of a person's interests and protect him from harm, and provided that no attention is paid to the guardian's refusal to give permission if this is obviously going to harm the person. In this case, guardianship has to be transferred to another guardian, or to the Muslim leader.

- (b) The Muslim leader has the right to force medication in certain situations, such as a case of contagious disease, or the giving of vaccines or inoculations.
- (c) In an emergency where lives are at stake, treatment does not depend on obtaining permission.

Q3: the consent of a patient for a medical treatment, does it have to be general consent or consent for every single treatment?

A: A general consent will suffice as any consent for procurement suffices.

Ruling of medical authorization. Shaykh Hani Aljubair- Saaid .net

Q4: if the patient removes his consent for the medical treatment and refuses to continue the treatment before it is completed; does the doctor have to force the patient in compiling the treatment based on the first consent?

A: the condition for the medical treatment is a continuous consent from the patient until the treatment is completed. In the case of the patient removing his consent, the doctor can't force the treatment.

Ruling of medical authorization. Shaykh Hani Aljubair- Saaid .net

Q5: Is taking medical consent on phone enough?

A: Taking medical consent on phone is not acceptable as one cannot make sure who is he speaking with.

Fataawa al-Lajnah al-Daa'imah (26826)



**Rulings in
medicines**

Q1: what is ruling on using medicine that contains Alcohol?

A: The basic principle with regard to all drinks is that they are halaal (permissible) unless they are intoxicants or are harmful.

The mere presence of alcohol in a drink does not mean that it is haraam, unless it reaches the level of causing intoxication. If the amount of alcohol is small and well absorbed in the material (the alcohol is only added to it as a preservative), then the drink is not haraam.

It says in a statement of the Islamic Fiqh Council of the Muslim World League:

It is permissible to use medicines containing

negligible amounts of well-absorbed alcohol required in manufacturing that cannot be substituted, so long as that medicine is prescribed by a doctor of good character. It is also permissible to use alcohol for external cleaning of wounds, to kill germs, and in creams and lotions that are used externally.

Qaraaraat al-Majma‘al-Fiqhi al-Islami (p. 341), Islam Q&A (147421)

Q2: What is the ruling on using gelatin in foods and medicines?

A: It is not permissible to extract gelatin from the flesh, bones and skin of pigs or permissible animals that have not been slaughtered in the prescribed manner.

Although we say that it is haraam to extract gelatin from these haraam substances, the ruling on consuming it after it has been introduced into the manufacture of food and medicine depends

on whether the gelatin was transformed after being introduced into the manufacturing process.

If, after manufacture and treatment the gelatin has turned into another substance that differs in its characteristics from the impure substance from which it was extracted which called *Istihalah* (process of transformation) means that a substance changes into another substance with different characteristics, so an impure substance may change into a pure substance, and a *haraam* substance may change into one that is permissible according to *sharee'ah*, then there is nothing wrong with using it.

But if it has not been changed completely, and it still retains some of the characteristics of the impure substance from which it was taken, then it is not permissible to consume it under any circumstances, because it is part of the pig or im-

pure substance. However; there are many views in this subject, but

What appears to be more correct is the view that it is not permissible to use gelatin medicines if it is derived from an impure substance because:

We cannot be certain that the process of transformation has indeed taken place.

To sum up:

It is not permissible to consume medicines that contain gelatin derived from the skin of pigs or other impure substances, especially when alternatives are available in the form of animals which Allah has permitted. It is possible to manufacture gelatin from these animals that are slaughtered in the prescribed manner, and it will serve the same purpose in manufacturing medicine.

Q3: What is the ruling on using pethidine or morphine?

A: If there is no other permissible substance that can be used to reduce the patient's pain other than these two substances, then it is permissible to use either of them to reduce pain in the case of necessity. That is on condition that using it should not lead to any greater or equal harm, such as addiction to its use.

Fatwa of scholars of the Standing Committee. Islam Q&A (192321)

Q4: what is the ruling for the doctor or a pharmacist accepting a lunch invitation from a pharmaceutical company?

A: If accepting the lunch has the purpose only to get to know one another, then it's permissible. But if that will make you feel biased towards the company, then it's not be permissible. Similar is the case of receiving a gift from them.

Islam Q&A (12599)

Q5: What is the ruling regarding a Pharmaceutical Company which is offering some gifts (pens, watches and tickets to attend symposium ...ect) to doctors, is it permissible for doctors to accept such gifts?

A: It is not permissible, and is regarded as a bribe which is haraam. It makes the employee limit himself to the company that has given him a gift and ignore the other companies. This is consuming people's wealth unlawfully and harming others. It is best to avoid this and warn others against it. The Prophet (peace and blessings of Allaah be upon him) cursed the one who gives a bribe and the one who takes it. We ask Allaah to keep us safe and sound.

From Fataawa al-Lajnah al-Daa'imah (23/576), Islam Q&A (42894)

Note: Also The regulations in Saudi Arabia has prohibited such gifts.

Q6: is it permissible for the pharmacist or employee of a pharmacy to prescribe a medication for a poor person who does not have a file in the hospital even if the person is in need of the medication?

A: The employee is a trustee for everything that is under him. He is only allowed to act in that which he is permitted. He is not allowed to give anything to those patients because the law doesn't allow it.

But if he finds a needy person who can't afford to purchase it, you might be able to give him the medicine with the permission of the responsible employee .However; the poor person also has a right in the Muslims wealth, but should follow the right channel in getting it so there will not be any chaos.

Q7: Pharmacist working in a pharmacy: can he prescribe medicine for people who are sick?

There is nothing wrong with the pharmacist in telling a patient about medicine that is appropriate for him, so long as the pharmacist adhere to the following guidelines:

- 1- It should be based on knowledge of the medicine and how suitable it is for the patient.
- 2- It should have to do with minor, ordinary matters such as headaches, colds and so on, that do not require any examinations or tests.
- 3- That should not be done with the aim of promoting sales of a particular medicine when there are other medicines that are more beneficial for the patient in terms of efficacy or cost.

If these guidelines are followed, this action comes under the heading of being kind to people and sparing them the cost of medical consultation.

With regard to the liability, the basic principle concerning that is the hadeeth: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever practices medicine although he is not known for that will be held liable.”

Islam Q&A (151043)



**Education,
Training, Research**

Q1: What is the ruling of dissecting dead bodies in order to learn medicine or for other purposes?

A: Based on necessities which call for dissection or autopsy of the dead body and in which dissection or autopsy serves an interest which outweighs the concern about violating the sanctity of the deceased, we determined the following:

- 1- It is permissible to dissect a dead body for one of the following purposes:
 - (a) Examination in the case of a criminal investigation to find out the causes of death or what crime was committed.

- (b) Investigation of diseases in cases where dissection or autopsy is called for so that in the light of this post mortem examination, precautions may be taken or suitable treatments may be determined for those diseases.
- (c) Learning and teaching medicine as is done in schools of medicine.

2- In the case of dissection for the purpose of teaching, attention should be paid to the following guidelines:

- (a) If the body is that of a known person, it is essential that he have given permission before his death for his body to be dissected, or his heirs must give permission for that after his death. The body of a person whose life is protected by sharee'ah should not be dissected except in cases of necessity.

- (b) The dissection should be limited to whatever is necessary, so as not to tamper unnecessarily with the body of the deceased.
 - (c) The bodies of women should not be dissected by anyone other than female doctors, unless there are none.
- 3- it is permissible to touch human bones if they are accessible, because a human does not become naajis when he dies.
- 4- In all cases, all parts of the dissected body must be buried afterwards.

The Islamic Fiqh Council in Makkah al-Mukarramah,
quoting from Fiqh al-Nawaazil by al-Jayzaani (4/208-209)
Islam Q&A (92820, 8509)

Q2: Is ablution or bath becomes obligatory for medical students performing dissection on human bodies?

A: Neither ablution nor a bath is necessary after dissection.

Fataawa al-Lajnah ad-Daa'imah (8693)

Q3: What is the Ruling on taking samples from the deceased for the purpose of testing?

A: The established principle in the law of Allah, may He be exalted, is that the body of the Muslim is to be respected in life and in death. Hence the Muslims are enjoined to protect the bodies of the dead, by burying them, and not to expose them to any disrespectful treatment.

However nowadays there are cases of necessity which require that an exception be made from what is mentioned above with regard to the dead. As that is the case, fatwas have been issued by Fiqh Councils and trustworthy scholarly organizations stating that it is permissible to dissect the corpses of deceased Muslims if that is

for the purpose of finding forensic evidence in order to determine the cause of death. This is a matter concerning which there should be no difference of opinion, because of the great interests that are served by it.

That also includes dissecting the corpse in order to find out the cause of death, even when forensic evidence is not required; rather it is for the purpose of finding out what disease the deceased was suffering from before his death, especially if it is a contagious disease.

There remains a third exception, which is dissecting the body for the purpose of training medical students and teaching them anatomical facts. Although doing that serves an important interest, it should not be done to the bodies of Muslims or to the bodies of those disbelievers who have a treaty or covenant with the Muslims.

Based on that, it is permissible to do that with the bodies of those who are at war with the Muslims, and apostates.

Islam Q&A (114834)

Q4: what is the ruling on looking at the deceased person private part during the autopsy?

A: the general ruling is to cover the private part if there is no necessity, but if it is needed it's permissible. A male doctor should perform the dissecting on a male deceased and a female doctor should perform the dissecting on a female deceased.

Fatwa center- Fatwa No (269899, 110174)

Q5: What is ruling on dissecting animals and insects etc. for academic purposes?

A: There is nothing wrong with dissecting animals and insects etc. for academic purposes because there are clear benefits in doing so. It is

OK to dissect a pig for academic purposes, but it is naajis (unclean, impure), so you have to touch it indirectly [e.g., wear gloves – translator] . If you need to touch it directly, that's fine, and then you must wash your hands afterwards.

Islam Q&A (8509)

Q6: Is the patient's permission obligatory during carrying out medical research?

A : When carrying out medical research, there must be a total agreement on the part of suitable qualified subjects, with no element of compulsion (such as using prisoners for research) or financial compulsion (such as using the poor), and no harm must result from this research. It is not permitted to carry out medical research on people who are unable to give their consent, even if their guardians agree to it.

Majma' al-Fiqh al-Islami (p. 147), Islam Q&A (2148)

Q7: What is the ruling in Women attending an educational seminar with men, in the same hall or should they have a separate room, where they can watch and listen to the activities via closed-circuit television?

A: If the seminar in question is a beneficial educational seminar, and the women come wearing complete shar‘i hijab, and there is no free mixing or anything else that is contrary to Islamic teachings, and the men sit in the front rows, and the women sit behind them, in their hijab, at an appropriate distance, and all of them listen to beneficial lectures without free mixing or the women raising their voices, then there is nothing wrong with that, even if there is no screen between the men and women.

Q8: Is it permissible to take photographs of patients and show them at medical conferences?

A: If this is done with the knowledge of the patient and serves the interests of all, there is nothing wrong with it. But if it is done without the patient's consent, then it is not allowed. And in case if the sickness is located in the area of the thighs, then the private parts should be covered.

Shaykh ibn al-'Uthaymeen Fatwa. Islam Q&A (10228)





Rulings in Purity

Q1: How should the sick person purify himself ?

A:

1. The sick person has the same obligations as a healthy person with regard to purification with water from minor and major impurity, so he should do wudoo' in the case of minor impurity and ghusl in the case of major impurity.
2. Before doing wudoo', it is essential to cleanse oneself with water (istinja') or with stones or whatever is permitted, after urinating or defecating.
3. If the sick person cannot do wudoo' with water because he is unable to, or because he is

afraid that it will make his sickness worse or delay his recovery, then he should do tayammum. Tayammum means striking his hands on pure dust once, then wiping his face with the inside of his fingers and palms.

It is permissible to do tayammum using anything pure on which there is dust, even if it is not the ground. If he remains in a state of purity from the first tayammum, he may pray with it, as is the case with wudoo', even if that is several prayers, and he does not have to renew his tayammum, because it is an alternative to water, and the alternative comes under the same ruling as the thing it replaces.

Tayammum is invalidated by everything which invalidates wudoo', and it becomes invalidated as soon as one becomes able to use water or water becomes available, if it was not available.

4. If the sickness is minor, and there is no fear that using water will cause harm or cause severe sickness or delay recovery or increase the pain or cause anything harmful, such as headaches, toothache and the like, -- in these cases it is not permissible to do tayammum, because it is permitted in order to ward off harm, but there is no harm in these cases, and because he can find water, so he is obliged to use it.
5. If it is too difficult for the sick person to do wudoo' or tayammum himself, someone else should do wudoo' or tayammum for him, and that is acceptable.
6. If a person has wounds or ulcers or broken limbs or any sickness in which using water would harm him, and he becomes junub, it is permissible for him to do tayammum. If he is

able to wash the sound parts of his body, he must do that and do tayammum for the rest.

7. If a person has a wound in one of the parts of the body that are washed during wudoo', if washing it with water is too difficult for him or will harm him, he may wipe it with water instead of washing the injured part, according to the normal sequence of wudoo'. If it is too difficult for him to wipe it or if doing so will harm him, he may do tayammum for it, and that is acceptable.
8. For the one who is wearing a dressing -- which means that there is a bad break in one of his limbs and it is wrapped up or the like -- he may wipe over it with water and that is sufficient, even if he was not in a state of purity when he put it on.
9. When the sick person wants to pray, he must

strive to make sure that his body, clothes and the place where he wants to pray are free of impurities, but if he cannot do that, he should pray as he is, and there is no blame on him.

10. If the sick person is affected by urinary incontinence and has not recovered with treatment, then he must cleanse himself (istinja') and do wudoo' for every prayer after the time for it begins, and he must wash off whatever has got onto his body or clothes, or put on clean clothes for prayer if it is not too difficult for him to do so, otherwise he is pardoned, but he should take precautions to prevent the spread of urine on his clothes or body or the place of his prayer, by putting a cloth over the head of the penis.

Q2: Does touching of blood, urine and other impure substances invalidate wudoo'?

A: As for touching blood, urine and other impure substances, it does not invalidate wudoo'. However, one must wash off whatever of the impurity gets onto him.

Shaykh Ibn Baaz fataawa (10/141)

Q3: Is wudoo invalidated by touching a woman for seek of medical examination?

A: It is not permissible for a man who believes in Allaah and the Last Day to touch a woman who is not his mahram unless there is necessity. With regard to whether wudoo' is broken by touching a woman, there is a difference of opinion among the scholars. The correct view is that it does not invalidate wudoo'.

Fatawa al-Lajnah al-Daa'imah (5/266), Islam Q&A (22757)

Q4: Does touching the patient's private parts (for medical reason) invalidate wudoo?

A: Yes, touching the private parts without any barrier in between i.e., skin to skin, invalidates the wudoo'.

Majmoo' Fataawa Sheikh Ibn Baaz (6/20), Islam Q&A (21706)

Q5: is it permissible for the patient to do tayamum if there is water available but he is not able to do ablution by himself?

A: It is not permissible to do tayamum while water is available. Water should be presented for him so he can do ablution or another person can help him perform the ablution even if the helper is being paid for his service.

Shaykh Ibn Othaymin Fatwa -alukah web: patients rulings

Q6: How can a patient who has a urine catheter do wudoo' and pray?

A: He should pray according to his situation,

like the one who is incontinent and he should not do wudoo' until the time for that prayer begins, and he may pray regardless of anything that comes out, so long as it is within the time of that prayer, even if urine is coming out of his penis; the same applies to the woman who is suffering from istihaadah (abnormal vaginal bleeding outside the menstrual or post-partum period): she may pray within the time of the prayer, even if it comes out of her for a long time. So she should pray according to her situation. But the one whose condition means that he is continually breaking his wudoo' should not do wudoo' until the time for it begins.

Islam Q&A (106751)

Q7: How can a patient with colostomy do wudoo and prayer?

A: The excrement expelled from your body

and drained into the nylon pouch nullifies your Wudu' (ablution), whether secreted in small or large amounts. Like a person who suffers from urinary incontinence and a woman with Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), one should perform Wudu' as a prelude to every Salah. However, patient is pardoned for wearing the waste collecting pouch during Salah containing Najasah (impurity) excretion of fecal material. But is not permissible for him to lead others in Salah, wether it is obligatory or Sunnah (super-erogatory).

Fataawa al-Lajnah al-Daa'imah (5/413)

Q8: Does vomiting invalidate wudoo'?

A: whatever comes out from the body does not invalidate wudoo' even if it is a lot, whether it is vomit, saliva, blood, pus or anything else,

unless it is urine or stools, such as if an opening is made in the body to let them out, in which case wudoo' is invalidated when they come out from that opening.

Majmoo' Fataawa Ibn 'Uthaymeen(11/198). Islam Q&A (44633)

Q9: Is kidney dialysis invalidating wudoo'?

A: Dialysis does not invalidate wudoo'.

Majmoo' Fataawa Ibn 'Uthaymeen (20/113)

Q10: can a person wash or wipe on prosthetic limbs when making ablution or taking a shower?

A: If the leg is cut off from the shin and wears a prosthetic leg there is no need in washing or wiping it, but if there is part of the heel and more (for example if the toes are cut and part of the feet still left) then this part of the feet has to be

washed or wiping it In case that remaining part of the feet is covered with sock or the like of it.

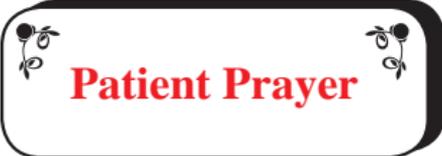
Shaykh saleh Alfawzan fatwa, Islam Q&A (97450)

Q11: Does the use of alcohol in sterilization invalidate ablution? And is it impure (najasa)?

A: the use of alcohol in sterilization doesn't invalidate ablution. and The correct (opinion) is that it is pure (not najas) for which it is not obligatory to wash.

Fataawa Ibn 'Uthaymeen (chapter11)





Patient Prayer

Q1: How should a sick person pray?

A:

1. The sick person must pray standing as much as he can.
2. If he cannot stand, then he may pray sitting, but it is better for him to sit crossed legged at the times when one normally stands during prayer.
3. If he is unable to pray sitting, he may pray lying on his side facing towards the “Qiblah”. It is mustahabb for him to lie on his right side.
4. If he is unable to pray on his side, he may pray lying on his back with his feet towards the “Qiblah”.
5. If a person is able to stand but he is unable to

bow or prostrate, then standing is not waived in his case; rather he should pray standing, and lean forward for rukoo', then sit and lean forward for sujood.

6. If there is some sickness in his eye, and a trustworthy doctor has told him, "if you pray lying on your back then it will heal, otherwise it will not," then he may pray lying on his back.
7. If he is unable to bow and prostrate, he may lean forward for them, and he should lean lower for prostration than for bowing.
8. If he is unable to prostrate only, then he should bow and lean forward for prostration.
9. If he cannot bend his back, he should bend his neck, and if his back is bent so that it is as if he is bowing, then when he wants to bow he should lean forward a little, and make his

face as near to the ground as he can when prostrating.

10. If he cannot tilt his head forward, he should say takbeer and recite Qur'aan, and intend in his heart the standing, bowing, rising, prostration, rising, sitting between the two prostrations and sitting to recite the tashahhud, and he should recite all the prescribed adhaan. As for what some sick people do of gesturing with the finger, there is no basis for it.
11. If the sick person becomes able, during his prayer, to do something that he was unable to do, such as standing, sitting, bowing, prostrating or leaning forward, he should start to do that and continue from what he has already done of his prayer.
12. If the sick person or anyone else sleeps and misses a prayer, or he forgets it, he must pray

it when he wakes up from his sleep or when he remembers it, and it is not permissible for him to leave it until the time for the same prayer begins (the next day) and then pray it.

13. It is not permissible to stop praying under any circumstances; rather the accountable person must be keen to pray in all circumstances, whether he is healthy or sick, because it is the pillar of the faith and the most important obligation after the twin testimony of faith. So it is not permissible for the Muslim to fail to offer an obligatory prayer until the time for it has ended, even if he is sick, so long as he is of sound mind. Rather he must offer it at the proper time according to what he is able to do on the basis of the details mentioned above. As for what some sick people do of delaying prayers until they recover from their

sickness, this is something that is not permitted and there is no basis for it in sharee'ah.

14. If it is too hard for the sick person to offer every prayer on time, then he may join Zuhr and 'Asr, and Maghrib and 'Isha', at the time of the earlier or later prayer, according to what is easy for him. If he wishes he may join 'Asr with Zuhr at the time of Zuhr, or if he wishes he may delay Zuhr and join it with 'Asr; if he wishes he may join 'Isha' with Maghrib at the time of Maghrib, or he may delay Maghrib and join it with 'Isha'.

As for Fajr, it cannot be joined with the prayer before it or after it, because its time is separate from the times of the prayers that come before and after it.

Q2: How could a sick person perform prayer if his bed is not facing the qiblah?

A: If a person is unable to direct toward qiblah, such as one who is sick and is facing a direction other than the qiblah, and cannot turn to face it. The duty to face towards the qiblah is waived in this case.

Majmoo' Fataawa Ibn 'Uthaymeen (12/433-435), Islam Q&A (65853)

Direction of Qiblah on the bed means: that the patient limbs should be toward Qiblah direction. If the bed not toward Qiblah then the patient should turn his face toward Qiblah. if he can not do it then he can pray whatever his direction.

Q3: How should patient on kidney dialysis pray whilst having dialysis done, if that coincides with the time of prayer?

A: the patient can join Zuhr and 'Asr, and Maghrib and 'Isha'. He can plan his schedule

with his doctor, to make sure that dialysis will not take more than half the day. And what matters is that it is permissible to combine the prayers without delaying them. Based on this it is essential to plan one's schedule with one's doctor.

Majmoo' Fataawa Ibn 'Uthaymeen (20/113)

Q4: Is an un conscious patient obliged to make up his missed prayer?

A: When the patient lost his consciousness and was not aware of anything, then prayer was waived for him, and he is not accountable when in this state, because accountability for prayer is connected to reason and he no longer has it. But if one loses consciousness due to sedation for surgery and so on then he should make up his missed prayer when he regains his consciousness.

Majmoo' Fataawa Ibn 'Uthaymeen (1/267)



Patient Fasting

Q1: What are things that invalidate the fast?

-Things that invalidate the fast are as follows:

1. Enemas, eyedrops, eardrops, tooth extraction and treatment of injuries do not invalidate the fast.
2. Medical tablets that are placed under the tongue to treat myocardial infarction etc., so long as you avoid swallowing any residue.
3. Insertion of anything in to the vagina such as pessaries, or a speculum, or the doctor's fingers for the purpose of medical examination.
4. Insertion of medical instruments or IUD into the womb.

5. Anything that enters the urinary tract of a male or female, such as a catheter tube, or medical scopes, or opaque dyes inserted for the purpose of x-rays, or medicine, or a solution to wash the bladder.
6. Fillings, extractions or cleaning of the teeth, whether with a siwaak or toothbrush, as long as you avoid swallowing anything that reaches the throat.
7. Rinsing the mouth, gargling, sprays etc. so long as you avoid swallowing anything that reaches the throat.
8. Oxygen or anaesthetic gases, as long as that do not give the patient any kind of nourishment.
9. Anything that may enter the body via absorption through the skin, such as creams, poultices, etc.

10. Insertion of a fine tube via the veins for diagnostic imaging or treatment of the veins of the heart or any part of the body.
11. Insertion of a scope through the stomach wall to examine the intestines by means of a surgical operation (laparoscopy).
12. Taking samples from the liver or any other part of the body, so long as that is not accompanied by administration of solutions.
13. Endoscopy, so long as that is not accompanied by administration of solutions or other substances.
14. Introduction of any medical instruments or materials to the brain or spinal column.

Islam Q&A (38023)

Q2: What are the diseases that make it permissible not to fast?

A: In the opinion of most of the scholars,

a disease that excuses one to fast is:

If fasting increase the severity of the disease or cause delay in improvement or make it very hard for the patient to continue.

However, it is not allowed to give up fasting from minor ailments such as a headache or complaints of similar nature.

Fatwa center- Fatwa No (163983)

Q3: Does injecting intravenous contrast for radiology imaging Break the fasting?

A: Intravenous contrast is not considered as food, therefore it is not breaking the fasting.

Shaykh Ibn Baz Fatwa

Q4: Does nebulization for asthmatic patients break the fasting?

A: It is inevitable that some drops of water and salt will reach the stomach via this device,

and the patient will not be able to avoid that. Based on this, if he uses this method, he should break his fast and he should make up that day later on.

Also the Capsules contain the medicine in the form of a fine powder. Using these capsules invalidates the fast, because some of this powder mixes with the saliva and goes down into the stomach.

Islam Q&A (78459)

Q5: Is kidney dialysis invalidating the fasting?

A: kidney hemodialysis invalidates the fast.

The scholars standing committee

Islam Q&A (49987)

-About peritoneal dialysis: there is different scholar's opinion, but the most correct one is that as the peritoneal fluid contain nutrient material then it invalidates fasting.

Q6: Does having a blood sample taken have any effect on the fast?

A: A test of this nature does not affect the fast, rather it is excused, because it is something needed, and it is not like the things that are known to break the fast according to sharee'ah.

Majmoo' Fataawa Ibn Baaz (15/274)

Q7: Does donation of blood have any effect on the fast?

A: Donation does break the fast. Based on this, if the fast is obligatory then it is not permissible for anyone to donate a large amount of blood to anyone, unless the person who is to receive that blood is in dire need and cannot wait until after the sun sets, and the doctors have decided that the blood of this fasting person will benefit him and will meet his immediate need for it. In this case there is nothing wrong with donating blood,

and he may break his fast and eat and drink in order to regain his strength, and he should make up this day when he broke his fast.

Shaykh Ibn 'Uthaymeen in Fataawa Arkaan al-Islam (p. 478.)





• **Rulings necessary for doctors and nurses to know:**

Doctors, assistants, and all nursing staff should observe the obligations of the Shari`ah all the time and not ignore them. One of the most important pillars of Islam after uttering the two Shahadah (Testimony of Faith) is Salah (Prayer). It is not permissible to neglect it or delay it at any time most especially when there is something that may distract the person from it; as the person's evil soul may whisper lame excuses and poor reasons to justify negligence. A Muslim has to offer Salah as long as they are conscious. It is not permissible to delay it until its due time is over.

There are some other legal rulings which doctors and their assistants have to know such as:

1. The prohibition of free mixing of men and women; because the evils of mixing are very dangerous for individuals and society.
2. Adornment in perfume or clothes should not be permitted for female employees, doctors or nurses, for it incurs great evil evidently known to all.
3. Upon contacting unmarriageable men, female employees should not soften their voices since it is not permissible for them to speak to them unless from behind a barrier and without mixing with them.
4. Female employees should never display their charms and should wear the legal veil which covers all their body including the face and hands.

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5. It is unlawful for doctors, male and female, and their assistants to look at the `Awrah (parts of the body that must be covered in public) of their patients except when necessary and only of areas concerned. Male patients should be checked by male doctors and female patients by female doctors except when necessary, in which case there is no harm if male doctors check female patients and vice versa. However, they should be honest when doing so, not to check patients of the opposite sex except in the presence of a relative in which case they avoid being in Khulwah (being in private with a member of the opposite sex). Regarding a female patient, her guardian should be with her if possible.
 6. Employees in hospitals must not disclose the information of their patients and should keep

them hidden. it is an act of dishonesty and results in many known evils.

7. Employees should avoid immitating non believers .A Muslim shall be proud of his religion and his religious affiliation. Thus, he or she should not feel weak or subordinate.

Fataawa al-Lajnah al-Daa'imah (24/402)

Q1: What is the best dress code for female employees in side the hospital?

A: It is required for f emale doctors and others such as nurses and workers to fear Allaah and wear modest clothing which will not show the shape of their limbs or 'awrahs, rather it should be moderate clothing that is neither too loose nor too tight, and covers them properly in the manner required by sharee'ah preventing the causes of fitnah.

Fataawa al-shaykh Ibn Baaz (9/427)

Q2: Is it permissible for the men to be nursed by a woman, especially when there are male nurses?

A: All hospitals have to ensure that male nurses treat men and female nurses treat women. This is obligatory, just as it is obligatory for male doctors to treat men and female doctors to treat women, except in cases of extreme necessity, If the treatment for an illness is only known by a man it is permissible for him to treat a woman, because this is a case of necessity. Similarly, if the treatment for a man's illness is only known by a woman, it is permissible for her to treat him. Otherwise, male doctors must treat men and female doctors must treat women. This is obligatory. The same applies to nurses, both female and male. Male nurses should treat men and female nurses should treat women, so as to avoid

the means that may lead to fitnah (temptation) and to prevent khulwah (being alone with a non-mahram member of the opposite sex).

Majmoo' Fataawa ibn Baaz (vol. 9, p. 425)

Q3: Is it permissible to a male doctor to talk with his female nurse alone in the clinic about various matters Until a patient comes?

A: It is not permissible for a male nurse or male doctor to be alone with a female nurse or female doctor, whether in the examination room or anywhere else, because that leads to fitnah (temptation), except for the one upon whom Allaah has mercy. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “No man is ever alone with a woman (khulwah) but the Shaytaan is the third one with them ” (Reported by Ahmad and by al-Tirmidhi). So, men should

be examined only by men and women should be examined only by women.

Majmoo' Fataawa ibn Baaz (vol. 9, p. 431)

Q4: Is it permissible for a woman to travel in an elevator alone with a non-mahram man?

A: it is not permissible for a woman to travel in an elevator on her own with a non-mahram man and there is no one else with them, whether it is open or closed.

Islam Q&A (71237)

Q5: what is the ruling in wearing hijab in the hospital?

A: Wearing hijab in front of non-mahram men is a definite obligation as is indicated by the Qur'an, Sunnah, and scholarly consensus; it is not permissible for a woman to take this obligation lightly or to uncover any part of her body.

Islam Q&A (49987)

Q6: what is the ruling for Women in uncovering their hands in front of vendors?

A: Undoubtedly, for women to uncover their hands or forearms in front of non-mahram men is a wrong action and a cause of fitnah (temptation), especially since some of these women wear rings on their fingers and bracelets on their wrists.

Shaykh ibn 'Uthaymeen Fatawa

Islam Q&A (12327)

Q7: Ruling on women wearing pants?

A: A woman should not appear in front of men wearing pants or trousers because:

- 1- They show the shape of the woman's legs
- 2- Wearing them is an imitation of men

Fataawa al-Lajnah al-Daa'imah, Islam Q&A (60131)

Q8: What is the ruling of a mixed gender farewell party?

A: A mixed gender get-together should not

be held. However, farewell parties may be held in a separate gender environment, men for men and women for women. Mixed gatherings were a practice of the ignorant people of the pre-islamic era. We seek Allah's protection from such a practice.

Shaykh Ibn Baz Fatawa

Q9: What is the ruling on dealing in so-called “healing crystals” or copper Bracelets for treating sickness?

A: If something is not proven to be beneficial according to sharee'ah or according to trial or experience, then it is not permissible to use it to treat sickness; Also it is not permissible to sell it for the purpose of treating sickness or as a remedy, because that is helping in sin and transgression.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said, it is forbidden to wear halaqah bracelets, strings and the like to cure or ward off disease, because that is not a means that is prescribed in sharee'ah, nor is it proven on the basis of trial and experience. So long as there is no proof that it is a means of healing in either shar'i or scientific terms, it is not permissible to take it as a means, because taking it as a means is a kind of contesting the sovereignty of Allah, may He be exalted, and it is associating something else with Him, because He is the only One Who creates cause and effect (and such actions attribute effects to causes that Allah has not made to be such).

Majmoo' Fatawa Shaykh Ibn'Uthaymeen (17/70)

Islam Q&A (192206)

Q10: Is whining of a patient permissible?

A: If the whining is a complaint then it is not permissible, but if it's just normal expression of the pain then the person will not be hold accountable.

Shaykh Ibn Uthaymin Fatawa- Noor ala darb (9/2)

Q11: What should a doctor say to his patient when he sees him?

A: Good for the doctor to do the following:

1-Making du'aa' for the patient:

Du'aa' should be made for the sick person in the manner narrated in the Sunnah: "La ba's, tuhoor in sha Allaah (No worry, it is a purification, if Allah wills)." Narrated by al-Bukhaari.

And Du'aa' for healing should be said three times. The Prophet (peace and blessings of Allaah be upon him) visited Sa'd ibn Abi Waqqaas and said: "O Allaah, heal Sa'd," three times. Narrated by al-Bukhaari

It was narrated by Ahmad and Abu Dawood: that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever visits a sick person who is not yet dying, and says seven times in his presence: ‘As’alu Allaaha rabb al-‘arsh il-‘azeem an yashfiyaka (I ask Allaah, Lord of the mighty Throne, to heal you), Allaah will heal him of that sickness.” Classed as saheeh by al-Albaani in Saheeh Abi Dawood.

2-The doctor should ask him how he is and how he is feeling, etc. That is proven from the Prophet (peace and blessings of Allaah be upon him), as narrated by al-Tirmidhi and classed as hasan by al-Albaani.

3- Reassuring him and giving him hope of a long life:

Ahadeeth concerning that was narrated by al-Tirmidhi but it is a weak hadeeth: “When you

enter upon a sick person and reassure him that he is going to live, that does not change anything, but it lifts his spirits.” It was classed as da’eef (weak) by al-Albaani in Da’eef al-Tirmidhi.

But it is supported in meaning by the words of the Prophet (peace and blessings of Allaah be upon him): “La ba’s, tuhoor in sha Allaah (No worry, it is a purification, if Allah wills).” So we should try to cheer him up and give him glad tidings of healing in sha Allaah, for that will comfort the sick person.

Islam Q&A (71968)

Q12: What should a Muslim say when he recites ruqyah on himself or for someone else?

A: Ruqyah is one of the greatest remedies and a believer should use it regularly.

With regard to the du’aa, there are many which are prescribed for a Muslim if he wants to

do ruqyah on himself or for someone else:

- 1- Recite sura al-Faatihah .Narrated by Al-Bukhaari (2156) and Muslim (2201).
- 2- Recite ayatul kursi.
- 3- Recite three times surahs: AlEkhlas and Al-Mi'wadhatayn (Al-Falaq and Al-Nas). Nnarrated by Al-Bukhaari (5017).
- 4- Say: “Adhhib il-ba’s, Rabbi l-naas washfi anta al-Shaafi laa shifaa’a illa shifaa’uka shifaa’an laa yughaadir saqaman (Remove the harm, O Lord of mankind and heal him, for You are the Healer and there is no healing except Your healing, with a healing which does not leave any disease behind). Narrated by al-Bukhaari (5675) and Muslim (2191).
- 5- “Put your hand on the part of your body that hurts and say: ‘Bismillaah (in the name of Allaah)’ three times, then say seven times:

‘I seek refuge in Allaah and His Power from the evil of what I find and I fear.’” Narrated by Muslim (2202).

- 6- Say:”In the name of Allaah I perform ruqyah for you, from everything that harms you, and from the evil of every soul or envious eye may Allaah heal you, in the name of Allaah I perform ruqyah for you”. Narrated by Muslim (2186).

Whilst reciting these ruqyahs there is nothing wrong with blowing lightly onto your hand/ or the sick person with a little saliva whilst doing that. Also you should wipe your hand over your/ his face, chest and stomach, as the Prophet (peace and blessings of Allaah be upon him) used to do.

Ibn al-Qayyim said:

The ruqyah comes from the heart and mouth of the one who is reciting ruqyah, so if it is ac-

accompanied with some of his saliva and breath, that will have a stronger effect.

End quote. Zaad al-Ma'aad (4/164).

Finally, you should know that ruqyah is beneficial for both organic and non organic illness.

Shaykh Ibn Baz Fatwa. Islam Q&A (3476, 75399)

Q13: Is playing a recorded recitation of the Quran be considering as exorcism (removing a spell) and has a positive effect to the patient?

A: listening to ruqyah in this way will help the patient by the will of Allah as many people benefited in such way. But is better to recite the Quran by himself or by someone else.

Fatwa center – Fatwa No (132384)

Q14: what is the ruling on putting the Quran on the bed of the patient so it can be a means of protection?

A: This action does not have any basis, if the

persons intention is to use it as a means of protection, then this action might lead to profanation and this is not allowed.

Shaykh Ibn Baz Fatwa - Noor ala darb

Q15: Will calling a sick person by a phone suffice for going and visiting him?

A: The Sunnah is to go and visit the sick person. Calling on the phone is acceptable but it will not be the same as going to the house or hospital to visit which is known to be better.

Shaykh Ibn Uthaymin Fatwa- Noor ala darb (13/428)

Q16: can we visit a patient who is in coma?

A: The purpose of the visit is to a company the patient and show sympathy to the family and to pray for the patient, if the patient is in coma you should still visit for the other reasons. The scholars haven't made any difference between if the patient is in coma or not.

Fatwa center-Fatwa No (94747)

Q17: what is the ruling of performing prayer while having a name tag that has a picture on it?

A: It's better to hid it by putting it in the pocket.

Fataawa al-Lajnah al-Daa'imah (23127)

Q18: what is the ruling of disclosing the patient's confidential matters?

A:

- 1) The doctor or the person in charge has to make sure the patients confidential matters are not disclosed. This is the right of the patient.
- 2) It can be done anonymously without the name or description of the patient being mentioned, thus it will not become backbiting.
- 3) If the patient gives permission to disclose the information, it should not be a problem.
- 4) If not disclosing will lead to a bigger problem affects other individuals or the society at

large, then it will be permissible to disclose as much as needed to avoid other problems for eg:

- A. between a husband and wife, if there is a case where one is sick with a sexually transmitted disease, then information should be shared with the partner.
- B. If the patient is not co-operating in taking certain treatment for example: for a mental illness or weak vision (from driving cars) the authority has to be informed.
- C. If the doctor is aware of an imminent occurrence of a certain crime, then he should inform the authority.
- D. If aware of an infectious disease.
- F. When a medical examination before marriage confirms that one is incompatible, and then the other spouse must be informed .

- G. If the death may have resulted from a crime.
 - H. If called to testify in court.
- 5) If one of the spouses has a disease which is not contagious and the wife is not aware of it, it is permissible not to inform her
- 6) If the wife becomes pregnant but the doctors know the husband is infertile, they only need to inform the husband about his infertility without accusing the wife adultery, or skeptical about the child's original father.

Dr Hani jubair article-presented in medical ethics conference (Jeddah)
Islam today web

Q19: Should doctors risk prosecution if treatment causes damage to the patient?

A: The origin of this issue is the Hadith where the Messenger of Allah (peace be upon him) stated: (Anyone who practices medicine while not being known as a practitioner will be

held responsible), This noble Hadith indicates by its wording and meaning that those who treat people are of different categories:

The first category: is those intended by the wording of the Hadith who practice medicine while being ignorant. People in such a category are held responsible for any damage caused, whether death or lesser injuries. This is a consensus opinion of scholars. They are liable for Diyah but not for Qisas (just retaliation). But if the sick person knows that this doctor has no experience in medicine but still gives him permission to treat without considering the consequences, and the patient is sane and mature, then the doctor is not liable.

The second category: is the opposite of the first one meant by the Hadith: They are skillful doctors who exercise their profession with

due care and do not err in prescribing the proper medicine, whether the dose or method of intake. Yet, despite following all proper procedures in their treatment, which is permitted by the patient who is Mukallaf (person meeting the conditions to be held legally accountable for their actions) or their guardian, death or damage to the patient's organ ensues. In this case, by agreement of scholars, the doctor is not liable, because this is a permitted transgression like the transgression in applying Qisas (just retaliation),

For example, when the prescribed punishment is to cut one finger, but the place of the severed finger continues bleeding or becomes infected, causing further injury.

The third category: is skillful doctors who exercise their profession with due care, but err

in prescribing the proper medicine or method of administration or inadvertently cause damage to a sound organ, resulting in damage to or death of the patient. For example, a doctor may give the wrong dose of anesthetic; a doctor may not examine the patient to determine the proper quantity of medicine they should give; the circumciser may exceed the limits in cutting off the glans of the circumcised; or a dentist may pull out a sound molar, thinking it is the damaged one. In such cases, the doctor makes a mistake that cannot be overlooked, but rather should be compensated. If the judge rules that less than one third of the Diyah should be paid to the victim, the doctor or Al-`Aqilah should pay it.

Q20: Sometimes the doctor may be in need of lying to his patient about his full condition due to the fragile health of the patient .Will the doctor be held accountable in the hereafter for this lie?

A: It will be permissible if the lie has a benefit to the patient and the outcome of it does not affect others. If possible the doctor can use metaphors without outright lying.

Fataawa al-Lajnah ad-Daa'imah (6908)

Q21: How should we return the greeting of salaam from a non-Muslim?

A: It is not permissible – firstly – to initiate the greeting of salaam to a non-Muslim. The Prophet (peace and blessings of Allaah be upon him) said: “Do not initiate the greeting of salaam to a Jew or a Christian...” Narrated by Muslim .

If one of them says “As-Saam ’alaykum” –

meaning, may death be upon you – or it is not clear whether they have said “salaam”, then we should respond by saying “Wa ‘alaykum” (and upon you).

If a non-Muslim greets us with the correct shar’i greeting (i.e., says ‘Al-salaamu ‘alaykum’ clearly), the majority of scholars said that we do have to return the greeting, and this is the correct view.

Similarly it is not permissible for us to greet them first with words such as Ahlan wa sahan (welcome), Marhaban (hello) and so on, because that is a kind of honouring them, so it is like initiating the greeting of salaams with them.

A group of scholars said: It is permissible to greet a non-muslim first if that serves a purpose, or for fear of his harm, or because of blood ties, or for a reason that requires that.

Majmoo’ Fataawa Ibn ‘Uthaymeen (2/97), Islam Q&A (6583-48966)

Q22: What are the duties of the Muslim towards a non-Muslim?

A: The duty of the Muslim towards a non-Muslim includes a number of things:

Firstly:

Da‘wah or calling him to Allah, may He be glorified and exalted. because the Prophet (blessings and peace of Allah be upon him) said: “The one who guides others to goodness will have a reward like that of the one who does it.” And he (blessings and peace of Allah be upon him) said to ‘Ali (may Allah be pleased with him), when he sent him to Khaybar and instructed him to call the Jews to Islam: “By Allah, if Allah were to guide one man through you, that would be better for you than having red camels (the best kind).” And he (blessings and peace of Allah be upon him) said: “Whoever calls others to right guid-

ance will have a reward like that of those who follow him, without that detracting from their reward in the slightest.”

Secondly:

He should not wrong him, with regard to his physical wellbeing, his wealth or his honour. If he is a dhimmi (non-Muslim living under Muslim rule), musta'man (one who is granted security in a Muslim land) or mu'aahid (one with whose country the Muslims have a peace deal), then he should give him his due rights, and not transgress against his wealth by stealing, betraying or deceiving, and he should not harm him physically by striking or killing him, because the fact that he is a mu'aahid or dhimmi, or musta'man, means that he is protected by sharee'ah.

Thirdly:

There is no reason why we should not interact with him, buying, selling, renting, hiring and so on. .

Fourthly:

With regard to greeting, the Muslim should not initiate the greeting, but he may return it.

Another right is being a good neighbour. So if he is a neighbour, be kind to him and do not annoy him; give charity to him if he is poor, give him gifts, give him beneficial advice, because these are things that will attract him to Islam and to become Muslim; and because the neighbour has rights. The Messenger (blessings and peace of Allah be upon him) said: “Jibreel kept urging me to be kind to my neighbour until I thought that he would make him my heir.” Sa-heeh - agreed upon. If the neighbour is a kaafir, he still has the rights of a neighbour; if he is both a relative and a kaafir, then he has two rights: the rights of a neighbour and the rights of a relative.

and with regard to celebrating their festivals,

the Muslim should not take part in celebrating their festivals, but there is nothing wrong with offering them condolences if a loved one dies, such as saying “May Allah compensate you in your loss” and other kind words. But he should not say “May Allah forgive him” or “May Allah have mercy on him” if the deceased was a kaafir, and he should not pray for the deceased if he was a kaafir. But he may pray for the one who is alive to be guided and to be compensated and so on.

Shaykh ibn Baaz Fatawa. Noor ‘ala al-Darb (1/289-291)
Islam Q&A (131777)

Q23: Is it permissible for a doctor to work in any other hospital outside of his official work hours whether the hospital is private or not?. What would be the ruling if he is already in a contract with his (fulltime) employer, which stipulates on him not to work (for

others) outside of his official work hours?

A: The person is considered to be earning his wages for the hospital he is employed with (the hospital is paying him to do a service). It is not permissible for a wage earner (employee) of a hospital to work for others during his official working hours. But outside of his official working hours is permissible to work unless it is stipulated in the contract and he agreed to it, which in this case he is obliged to fulfill the stipulation. The messenger of Allah (Peace be upon his) said: Muslims are upon their condition (they hold up on their contract). Narrated by Tirmidhi.

As for what you have earned (off the outside work) is halaal as long as the work you doing is permissible (in Islam). On the other hand, you will be sinning for breaching your contract. In

the hadith from the Prophet (peace be upon him) said:” Allah loves a person when he works, he perfects his work”. **Albani said the hadith is good.**

The best thing for the healthcare worker is to focus on the terms and conditions between him and the employer, but if you get permission from your employer (who has the right to give you the permission) to work outside then you can work.

Fatwa center- Fatwa (111316)

Q24: Is it permissible for a doctor or an employee at a hospital to work in another place during his work hours or to earn money by working on internet in same place if he has a free time at work?

A: An individual’ salary does not deserve for the amount of work he does, but for giving his fulltime to the employer at the time of work. Therefore it is not permissible for the employee

to spend even a bit of his time working for others getting paid or unpaid, unless the employer gives permission. As for the use of the internet at the time of work to make money is also something not permissible, because everything has to be used according to the instruction and guidelines of the work place. The employer doesn't allow using internet to make money.

And if the person earned money during his work time without the permission of the employer; the money he earned will be considered an unlawful. It will also be considered consuming people's wealth unlawfully (since the same time he spent is already being paid by the employer).

Hussam Afanah fatwa - Islam way web

Q25: Is it permissible for employee in the hospital to use the hospital items and properties for his personal benefit?

A: It is not permissible for an employee to use office Equipment, such as a printer, telephone, or the like for personal purposes – even with the permission of his employer because he is not the owner of these items.

Shaykh Ibn Uthaymin Fatwa - Albab Almaftooh (Q238)

**The Fatwa of the Permanent Committee of If-
taa’ stated:** “It is impermissible for the employee to use any of the company’s equipment or properties for his personal benefit because this constitutes a violation of the rights of others without their permission. The Prophet (peace be upon him) said: “A Muslim’s property is not lawful (for another Muslim) without the formers own free will.”

Q26: What is the ruling of accepting a gift from the hospital for the one who donates blood?

A: It is forbidden to take any compensation for blood whether in kind or cash. This is due to the hadith of Abu Juhaifah in Sahih AlBukhari that the Prophet, peace and blessings be upon him, said: «It is forbidden to take any price for blood».

There is a consensus on this issue that no compensation is allowed even in the form of a gift as this is a replacement for donation.

Fataawa al-Lajnah ad-Daa'imah (19477)

Q27: What is the sharee'ah ruling on celebration of special occasions in the medical field like: The international health day, international nursing day, Cancer day, Asthma day and so on?

A: The general principles are as follows:

Firstly: Any of these occasions which are intended as rituals or acts of worship aimed at drawing closer to Allaah or glorifying Him in order to earn reward, or which involves imitating the people of Jaahiliyyah or any other groups of disbelievers, is a prohibited bid'ah, an innovation which comes under the general meaning of the hadeeth: "Whoever innovates something in this matter of ours (Islam) that is not part of it, will have it rejected ," Narrated by al-Bukhaari and Muslim .

Secondly: In cases where the intention is to organize work to serve the interests of the ummah and to put its affairs right, which do not involve acts of worship and glorification, then this is a benign innovation which do not come under the meaning of the hadeeth, "Whoever in-

novates something in this matter of ours (Islam) that is not a part of it will have it rejected.” So there is nothing wrong with such practices rather they are allowed by sharee’ah.

Thirdly: Such occasions involve imitating the traditions of the disbelievers. It is they who introduced such ideas, and allocated a day or an occasion for an issue they want to promote, disseminate and celebrate. Such practices are repeated every year, such as the International Day of the Child, the International Day Against Violence Against Women, International Cancer Day, the International Day for People with Special Needs, Mother’s Day, national festivals (such as Independence Day and the like), and many other examples of such innovations and evil practices for which Allah has not sent down any authority.

Such events may bring about newly innovated events and celebrations that are repeated every year and bring people together on a fixed day. This is like imitating the disbelievers by giving importance to such events like the Muslim gatherings of Jumu'ah, Eid and Hajj, and this is a newly-invented practices or innovation and is condemned.

Fourthly: such gatherings also bring about deplorable practices which are forbidden such as free mixing of two genders and music.

Fataawa al-Lajnah al-Daa'imah (9403)

Islam Q&A (10070, 5219, 115148)



Conclusion

Finally, I ask Allah Almighty to make this guide beneficial with the best evidence towards righteousness. I also ask Allah to forgive me for any shortcomings or mistakes I might have made.

Please do not hesitate to write to me on the following emails with your comments or suggestions.

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To Allah belongs all the praise, at the beginning and at the end.